

LUCIFER.

THE LIGHT-BEARER.

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WHOLE No 953

Looking On the Sierras.

Eternal winter lives on that far height,
 Immortal summer fills this vale below;
 But those vast peaks of pure unstained snow
 Look down where lush flowers bloom and birds delight,
 And rich fruits ripen sweet through summer's might,
 Their solemn presence harmonising so
 With these in gracious contrast. Gaze; and know
 That man is ever noblest in man's sight
 When, midst those acts familiar, fair, and good—
 The flowers of fellowship shown day by day,
 He still maintains his strength, his hardihood
 Of life, and keeps his individual way
 Austerely; through the grandeur of his blood
 Scorning to basely rule or to obey.

WILLIAM FRANCIS BARNARD.

Parry and Thrust.

Wanted: Men!
 Coal is a king.
 Hate only hate.
 We are free—to die.
 Baer is still bruin mischief.
 Put not your trust in trusts.
 The plutocrat cannot bribe death.
 It is a coal day when we get warm.
 Pruriency is the mother of prudery.
 At our best we have great faith in man.
 A zero temperature threatens with revolution.
 Politics is a game with one rule: you must cheat.
 With no one to condemn, moralists would not be happy.
 Wages have been largely raised. Now watch prices rise.
 It is what you are which counts, not what you might be.
 What opportunity has love in a struggle over mere crusts?
 The truth sometimes gets lost in an overwhelming mass of
 lies.
 He who is afraid of death is also very likely to be afraid of
 life.
 Wives are the tribute which abnormal sexuality pays into
 the coffers of slavery.
 Any wrongs which may be done under perfect liberty are
 but the late fruits of tyranny.
 Porto Rico has learned that patriotism in Americans means
 the exploitation of Porto Ricans.
 In China a runaway wife is tortured to death if captured; in
 America she is advertised to death.
 The clergy are at sword's points over the coal strike. In
 their war may they destroy themselves.

John D. Rockefeller is trying to fool his god; but stolen
 wealth is not returned by building universities.

Those who stop coal trains and help themselves in their need
 are unconscious Anarchists. Would that they knew themselves!

The chances of re election are slipping away from Roose-
 velt, but he dare not move for fear of the other horn of a di-
 lemma.

If liberty wears dirty garments, remember that these are the
 only ones which authority will allow her to don. Otherwise
 men might love her.

Darrow's new book laughs thrice loud at its author in his
 pitiful attempt to pour a little purity into the putrid pool of
 political action.

If Christ died for men, how many men have died for Christ;
 died to give the teachings of Christ a testimony and to win the
 world for their master! And now—

What poor marksmen they are who shoot at kings nowa-
 days. Are you not beginning to surmise that the attacks upon
 these friends of God are mock attacks, well paid for?

Interested persons are making distinctions between the way
 in which Carnegie got his wealth and the way of Rockefeller.
 'Twere flattery to either to call him a common thief.

The fugitive mayor of Minneapolis is reported to be very ill,
 and broken in spirit. With his official friends in prison the
 mayor must feel, and rightly, that politics has gone wrong.

Liberty has many "friends" who can blow hot or cold,
 according to the social temperature; but those whom she loves,
 while they may seem foolish to the calculating, know the joy of
 real manhood.

Americans listen unwillingly to the tales of cruel murders
 done by their noble soldiers. The reports of English atrocities
 in the Transvaal they gloated over. And this, this is patriotism,
 is it?
 IRONICUS.

The Passing Ideal and the Coming Ideal.

The problem that we have to solve in the Twentieth Century
 is not grasped by believers in the Puritan ideal of exclusive love.

It is not a theory only but an observed fact that an increas-
 ing number of persons are not satisfied with such comforts in
 sex relations as are supplied by Puritan marriage and by the
 seldom-named institution which supplements it. Moreover,
 these malcontents are noticeably high in character and ability,
 in self-control and altruism.

Many of our men and women suffer much from a sex system
 that was made in the past and is unsuited to the present; and
 some of the best suffer most. I will describe one class of these
 only out of many.

It has been my good fortune to know several men, belong-
 ing to four different sections of the English-speaking race, who
 were endowed with a nature the most joyous and radiant, the
 most expansive and responsive that it is possible to imagine.

Such men are always loved; their manners are instinct with chivalry and all-inclusive kindness; the lowliest in the household wait upon them with a joy that lends a glory even to servitude. Few will deny that these men are varietists by nature. Such a man lives in a genial atmosphere, and perhaps suffers less than many of us when denied access to the sacred fire. Yet it usually happens that he loves some one woman passionately above others. As, however, he is usually not a philosopher who can invent a new ideal for himself, he keeps within the law as he finds it. But his self-repression is too costly, both to himself and all concerned. Towards one woman only does such a man show an irritation of nerves which he tries with evident effort to conceal by kind words; and that one is the woman to whom he is tied and to whom he keeps "true" according to his lights.

The only man of this type I have known whose manners to his wife are a wholly pleasant memory had thought out and lived up to a new ideal.

Trace the history of the Puritan ideal.

Exclusive sex possession in marriage is a marked characteristic of the most primitive races of men, and also of the man-like apes. The facts collected by Westermarck in his "History of Human Marriage" point to monogamy being the prevailing form of marriage in the rudest human tribes. If the course of evolution were towards exclusivism away from varietism, we should find promiscuity flourishing in the lowest races and in the primitive ages of human history.

Exclusive monogamy is no doubt based on jealousy, an instinct which has played a great part all over the animal world in developing fighting power, inducing combats by which the weaker males were weeded out or given a back place. The exclusivists who uphold duelling, as I have known some do, can certainly claim long descent.

That exclusive love should have been exalted into such a high virtue appears to result from (1) the belief, probably correct, that Puritan marriage among primitive peoples favors rapid increase of progeny, a very important consideration in the militant stage of society; (2) the satisfaction that Puritan marriage affords to the simpler feelings of primitive human nature; and (3) the dignity accruing to numerous persons in more complex conditions of society, who, being capable of only the simplest form of love, are enabled to label their deficiencies "virtue," and to insist that more gifted persons are "sensual."

In the ages preceding our own, it was true enough that children in plenty were as arrows in the hand of a giant. But the military era is passing away. We do not now need "food for powder." We now want quality not quantity in the reproduction of the species. The bonds of exclusive love which condemn so many men and women unnecessarily to sterility, especially in the sections of society where there is highest and most various development of character, cause serious loss to the race.

I see no reason to doubt that home partnership will continue to be usually between persons of opposite sex. I do not fear that such unions, when successful, (as even under present unfavorable circumstances they sometimes are), will cease to be the most unalloyed form of happiness known to mortals.

No amount of the physiological knowledge that Dr. Foote, Dr. Greer, or any other generous-minded doctor would give us (short of risk of imprisonment to himself), or that the whole medical profession will gladly give us in the future, when it will not be made their interest to mystify us, could help us in the choice of such a partner, though it may greatly help us in other ways. Adaptation can only be tested by experiment.

The "marriage of true minds" cannot be made dependent on bodily adaptation. We must face the fact that in highly developed races, character and temperament are so various that bodily and mental adaptation to another can often not be found in the same individual.

The problem presented by so deep-seated a feeling as jealousy cannot be ignored; but the sting of jealousy will be almost gone when society does not mete out praise to the furiously jealous and the pity which is akin to contempt to the

mildly jealous and the deceived. The believers in a jealous god are continually promoting strife, but the worshippers of love will certainly learn how to disarm jealousy.

The change that is ahead of us will not bring such an alteration in the social customs or daily life as is often supposed. But it involves an improvement in the character and heredity of the race that I believe is not foreseen even by most Lucifer pioneers, except the greatest of all, Moses Harman.

The moral ideal that we are coming into means at first a recognition of such varietism in love as exists, and its expression in rational ways. It means the overthrow of all priestly superstitions about "sin" in any amatory acts as such. And it means in the future an attention to the science of heredity as applied to human life which will bring about by far the most important change in human history.

DORA FORSTER.

"Marital Unrest."

[Reference has been made in these columns to Mrs. Elizabeth Bacon Walling as a writer upon Marriage and Divorce. In the New York "Evening Journal" of Dec. 29, 1902 appears a three-column article from her pen upon the subject of "Marital Unrest," from which a few paragraphs are selected for Lucifer's readers who will doubtless be able to draw therefrom their own conclusions, or inferences, as to the value of an institution that our leaders, in church and state, constantly tell us is of divine or superhuman origin:]

I was "flower girl" at my cousin Eugenie's wedding, and therefore took the most absorbing interest in the bridal preparations. I was so impressed with the wonderful gowns and jewels and presents that came in every express, and the letters from her fiancé in every mail, which she wore upon her heart by day and slept upon, under her pillow by night, that, forgetting to be afraid of "the dark" and the "goblins" I lay awake at nights not seeing how ever I could wait till I was big enough to "get married," like Cousin Eugenie.

"What a perfectly frightful thing it must be to have to die an old maid," said Eugenie to her most intimate friend, Alice Moore, as they sat on the side of Eugenie's bed, "holding hands," the night before the wedding.

"Infinitely worse than marrying a man one cannot love, I should think," said Alice Moore.

"Do you hear that, Rosalind?" confided I to my most intimate doll-friend, in my crib over in the alcove. "We've got to get married or we'll die frightful old maids."

CHANGE OF A YEAR.

The next year, when I went to spend the Christmas holidays with Cousin Eugenie, my juvenile enthusiasm for the institution of matrimony suffered its first depression. There was Eugenie throwing into the waste-basket the letters of "Cousin Jack," who wrote from California every now and then to say he was "all right," along with notes from her tailor and piano tuner.

And when Cousin Jack came home, they kissed each other in a way that reminded me of how I felt when I kissed Miss Prudence Jones, a client of papa's, whom I always kissed because I had to.

If Eugenie wanted to go to the theater, Jack was sure to go to his club, and if Jack wanted Eugenie to take a walk, either she had shoes on that "hurt her feet," or Vincent Lee who was forever coming—was coming to dinner; and there would not be time to "do her hair over again." Once, when they quarreled, and Eugenie said she wished she had accepted General Lee, and Jack said he wished so more fervently than did she, I said:

"Cousin Eugenie, why on earth do you and cousin Jack live together?"

"Because we are married and have to," snapped Eugenie, loud enough for Jack to hear out in the smoking room.

"Then get the preacher to unmarry you," said I.

LEARNED OF DIVORCES.

And then when I began to read and observe, I found there was "Marital Unrest" everywhere. The home, society, the

newspapers, the courts, history and biography, were full of it. It formed the plots of many novels and of most dramas.

Men fought duels; women abandoned their babes, renounced thrones, surrendered their honor, disgraced their families, went to jail and were put to death because of it. Even the Bible was not free from it—neither the Old Testament nor the New. It formed not infrequently the theme for the discourse of the minister, who preached eloquently against it, without seeming to get at any very practical way out of it.

But the pathos and tragedy of all this married unhappiness, and the cruelty and injustice of our divorce laws, I realized most keenly when I became a minister's wife; when I saw marriage among all sorts and conditions; when restless man and lonely woman bared their hearts to me, bitter and despairing over the wretchedness and hopelessness of it all.

There came the convict's child. They had "moved" all the way down from Booblitzville, so folks wouldn't know we've got a pop in jail." But for all their pains, the blight of "pop's" awful offence had tracked them, and now the little girls at the public school "wouldn't play with her." It was only a tear-stained little midge, in an old brown sunbonnet and a faded calico pinafore, but the grief was very real.

THE PATHOS OF IT ALL.

"And now," added the child, "we're all workin' in the match factory—Andy and Ruthy and me and mom—all of us, 'cept the baby and little 'Rastus, the hunchback, an' savin' up, so mom can buy a divorce in Dakoty, an' we wont be Tim Bol-liver's folks no more."

There came the joyless coal baron's bride, willing to surrender fortune, prestige, salons, jewels, homage, for the man she had loved. She had been only a struggling little elocutionist in a remote little Jersey town, whose primitive customs and October melancholies, whose commonplaces, Sabbath stillnesses, and tolling church bells palled upon her; and where waiting five years for Herbert, whose verse, "though not without merit, was unavailable," had driven her to a rash thing. But she would give back all "for a year of love with Herbert."

Frantic and outraged, came the pitiable young husband, bound until death to a woman whom he took to wife in good faith, but whose character he learned too late, and for whom his love has now turned to hatred.

Smarting and shivering in the gray winter dawn came the wan, miserable wife, Bill Blizzard's wife, beaten and deserted in pregnancy, without medicine or food.

And poor, work-weary, patient Vashti Buzby, the "drunkard's wife!" Slave to an idea. Vashti Buzby had gone on bearing children, to whom she could give in fulness neither welcome, food, raiment, instruction, opportunity nor even a happy heredity, just because, away back in the unknown, untried past she had promised the sober, capable, enamored Steve Buzby that was "to love and obey, from this day forward, for better for worse, through every change of condition, till death do us part."

ADDED TO WORLD'S MISERY.

She had gone on adding to the world's sum of human wretchedness, by birth and need, struggle and suffering, discontent and despair, just because she had said she would; the Church said she must and the State said she should. When the inflammatory rheumatism which Vashti Buzby took while shucking corn in the November sleet to save the hire of a man towards the yearly taxes, worked its insidious way through her system until it settled around her heart, she gave up all thought of hoes and plows and shovels and rakes and skillets and churns and mortgages and taxes, and they laid her beside "Steve Buzby" in his drunkard's grave under the old magnolia tree in the old Buzby burying-ground.

Then it was that Rosemary had married Silas Peterson.

Silas had been seeing Rosemary home from prayer meetings and sociables and taking her to Fourth of July celebrations and the annual county fair for three years before he won Rosemary's promise to marry him. She loved Silas, but somehow she did not feel toward him exactly as she fancied she should toward a lover.

But Silas had been good to her. He had prepared her to take her examination for the third grade school certificate, and had recommended her as teacher at the East End primary.

And then, there were Tildy and Debby to be considered, yet too young to earn anything, and little Job, who came home from the factory, paler and thinner, each day, from the sugar-lust sickness.

And so the next year, when the school committee decided that the East End primary would do better with a man at its head, and they elected Dan Grimes, the ale brewer's son, as its master, she married Silas Peterson out of sheer helplessness and desperation, only vaguely conscious that she was entering into the most binding and most exacting of all relationships, upon no more powerful, more sovereign sentiment, than friendship, gratitude and tender sympathy.

They were all disappointed, joyless, dissatisfied, loveless and lonely. The court would grant a "separation," but they were entitled to more. They wanted liberty, love and happiness, their inalienable right.

"Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . . It has historic imagination and what I call *juice*. . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Paine Memorial.

✓ Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

The Coal Problem

Will be the subject of a joint discussion, Sunday January 25, between representative speakers of four different classes of reformers: The Single Taxers, the State Socialists, the Communist Anarchists and the Individualist Anarchists. Fifteen minutes will be allowed to each of these speakers—followed by general discussion by the audience. Meeting will open promptly at 8 p. m., at 72 Adams St., under the management of the Chicago Philosophical Society. Seats free.

Replies to Critics.

REGULATION OF SEX.

At the close of the weekly meeting of the Chicago Society of Anthropology, Sunday, Jan. 4, one of the official leaders of that society, Mr. Vogeler, said to me, as the audience was dispersing:

"I wanted to ask you a question, but time for adjournment shut me off—a question which I feel sure you cannot answer. It is this: As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now, if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Regarding this question, as one very pertinent to the subject of the lecture—"Sexology in its Relation to Poverty, Vice and Crime,"—I promised Mr. Vogeler to write out a reply to his questions, and believing that others are equally interested in the matter, I will try, in a few words as possible, to make answer in this week's Lucifer.

Yes, I recognize the fact that from time immemorial there has been regulation, or at least attempted regulation, of sex and of reproduction or of parenthood, by self-constituted regulators—priests, legislators, judges, magistrates—that is, there has been regulation of the fountain of life by those who sought to control or govern the masses in their own interest.

Some years ago I read in the "Kansas Catholic," published at Leavenworth, Kan., a statement of the duties of the priest. Among other duties was that of deciding for the young females of his flock, which of them should marry and become mothers, and which should devote themselves to the service of the church; that is, which should lead celibate lives, in nunneries, which should be celibate "Sisters of Mercy." etc.

Not only the Roman Catholic but all other religious organizations have assumed and now assume the right and power to regulate, to a greater or less extent, the sex-life, the reproductive functions of their communicants and through their influence over the civil institution called the state, they have sought to control, also, the sex-life of others besides their own membership.

Admitting the fact of regulation of sex, in all the past, by church and state authority, that is, by authority of those who have claimed the right to control the acts of others—generally by appeals to superstitious fear of an alleged divine ruler of the universe whose agents or mouth-pieces both priests and civil rulers have claimed to be—admitting the universality of such regulation the question naturally arises as to whether such universality PROVES anything as to the necessity, or the usefulness even, of such control, such regulation.

Let us see. I well remember the time when regulation of religious belief was almost universal in this country as well as in all countries of the world, and when a neighbor of mine was denied his civil right to testify in court, in a very important case, because of his non-belief in the popular creeds respecting "God," future punishment, etc., I accepted the ruling as right and proper, believing, with the great majority, that a belief in future rewards and punishments is essential to morality, and therefore essential to good citizenship.

With Brother Vogeler I, too, once believed that a moral cataclysm would result if church state regulation of marriage should no longer prevail—just as surely as I then believed a moral cataclysm would result from the prevalence of disbelief in the existence of a partial, jealous, vengeful God, an omnipresent and nearly omnipotent devil, and a "lake that burneth with fire and brimstone forever and ever."

Time was when belief in "witchcraft" was well nigh universal; when even "reformed" theologians such as John Wesley said that to disbelieve in the existence of witches was to deny the Bible, and when so good and humane a judge as Sir Mathew Hale gave his official sanction to the then prevalent superstition, and who, if I mistake not, sentenced old women to be burned at the stake for the alleged offense of "bewitching" their neighbors, or killing their domestic animals by "spells" and "enchancements," through collusion with the arch-fiend, "His Satanic Majesty."

Brother Vogeler will probably admit that the cause of morality in human relations has not greatly suffered from the almost universal decline of the belief in witches, nor from the equally prevalent decline of faith in the existence of an "angry god," a malignant and semi-omnipotent devil and a never-ending hell. If he lives long enough to see the day foretold by such prophets as Dora Forster—see her article in this week's Lucifer, entitled, "The Passing Ideal and the Coming Ideal"—also the time very broadly hinted at by Mrs. Walling in her paper partly reproduced from the N.Y. "Journal," he will probably be willing to admit that the popular fear, shared apparently by himself, that the decline of regulation of sex by church-state authority is no more to be feared than was the decline of regulation of religious belief, a century ago, or the decline and fall of the equally rational and humane belief in witchcraft by our very enlightened and progressive ancestors of a few generations ago.

The following paragraphs were put in type for last week's issue but were crowded out:

VACCINATION ONCE MORE.

In Lucifer 940—Oct. 23, 1902—under the head "Heart to Heart Talks with Critics," C. L. James has this to say;

"For the third time—which is lucky—I now inquire whether the editor's proposal (Aug. 28) that his 'Heart to Heart Talks' should be on the plan or plane of *equality*,' (italics his), agree with 'monopolizing' (his own expression) three whole pages of Lucifer for the purpose of asking me, by name, a series of questions, which if I did not answer, it would naturally be inferred I could not or dared not, and then refusing me the space I am taking here for a reply?"

Of all the contributors to Lucifer's columns there is none so difficult to please as is our Anarchistic friend C. L. James. His complaints of bad treatment by us are so numerous and generally so ill-founded that I think it a waste of valuable space and time,—not to mention temper, to reply to them. If our readers care to look at the matters complained of in the lines last quoted, the issue of Lucifer August 28 of last year will be sent to such applicants as will send a few stamps to pay for time and mailing. The evidence furnished by that number shows that instead of "three whole pages I devoted less than three columns to a discussion of the vaccination question, the only matter in that long editorial that had reference to anything Bro. James had said. This unusually long article was written largely because of his own persistent challenges—his repeated demand for FACTS, for "statistics," to show the folly and wickedness of vaccination. This could not be well done in a few lines.

As to the words "equality" and "monopoly." If by the argument based thereon my critic means that I, as editor and publisher of Lucifer should grant to every correspondent as much space in the paper as I myself occupy, regardless of the question of cost of publication, then his ideas of EQUITY must be original with himself. Evidently he forgets that while Lucifer's platform is one of the FREEST it costs money, time and labor to publish even a small weekly paper.

The "equality" advocated by me in the "Heart to Heart Talks" mentioned, is not equality of SPACE in Lucifer but simply equality of right to speak honest thought, in accord with the EQUITIES, the cost of such public utterance. I was combatting the "Shepherd-and-Flock" idea, the "pulpit-and pew" idea, the teacher-and-pupil idea, that seemed to be advocated and practiced by Editor Hubbard of the "Philistine," and said, "I am not a pastor, not a shepherd or goatherd, nor do my readers sustain the relation to me of sheep, of goats, of kine, of geese, or any other kind of gregarious quadruped or biped to their master or owner." To have my meaning perverted in the way it has been done by our chronic fault-finder is not a little provoking.

As to "refusing space" for reply I meet this charge with a simple DENIAL. I did not so refuse. I was not in office at the time spoken of, and the officer editor explained her reasons for suppressing or returning said reply.

Besides the all-sufficient reason that Bro. James has for many years asked for much more space than belonged to him, by any fair construction of right or justice, there is this additional reason, namely, his STYLE, or manner of treating those who differ from him in opinion. In the same paragraph from which I have quoted the opening lines he says: "If the Montreal asses are more asinine than I had supposed possible," etc. While our constant aim is to permit all correspondents to say their say in their own way we much prefer that they should treat their opponents CIVILLY, courteously, and not in the arrogant, dogmatic, bigoted, self-conceited manner that seems natural to, or at least very much cultivated by, our "middle-of-the-road" Anarchistic friend.

I have delayed answering the criticisms last referred to largely because of my aversion to occupying Lucifer's limited space with what has the appearance of personal controversy, and partly because of the apparent FUTILITY of arguing the vaccination question with a man whose mind seems so thoroughly made up that nothing from the other side can possibly have any weight with him. Bro. James, if not a Scotchman born and bred, illustrates the saying of Dr. McCosh, President of Princeton college, when he said, "Of all men it is needful that the Scotchman begin RIGHT, for if once wrong he is ETERNALLY wrong!"

A well-known physician of this city, referring to my last long argument on the vaccination question, wrote me: "The trouble with C. L. James is that, like the Irishman's turtle, he never knows when he is DEAD!"

And this is why I prefer not to continue this, or any other

discussion with a man who delights in gladiatorial contests, or trials of dialectical skill, with little regard, apparently, for anything except personal victory.

M. H.

Coal Famine in Chicago.

Of recent developments in that department of ethics called economics and commercialism, in that part of the English-speaking world called the United States of America, none have attracted more attention than has the shortage in the supply of coal, and the high prices demanded by dealers therein, causing suffering and death among the poor in cities and large towns, such as has never before been known since coal took the place of wood as fuel in this country.

For some weeks the big Chicago dailies have been largely filled with reports of the privation and suffering from this source, and with accounts relating to efforts made by the charitably inclined, towards relieving the suffering, and also the efforts made to ascertain who it is or what it is that has caused the shortage and the phenomenally high prices.

More than ten thousand dollars have been contributed to what is called the "Mayor's Fund," and spent in relieving the immediate wants of those who are too poor to buy coal at present prices. The Chicago "Examiner-American" has collected several thousand dollars for this purpose, and has shipped two or three train loads of coal from Southern Illinois to the city and caused it to be distributed to the freezing and famishing inhabitants—for in many cases the lack of food is felt quite as severely as the lack of coal.

As brief statement of the present situation I clip the following from "The Inter-Ocean's" summary regarding the coal-and-food famine now prevailing in this opulent Christian city:

"Despite the rise in temperature many cases of extreme suffering among the poor of Chicago attributable to the coal famine were called to the attention of charitable organizations and the police yesterday. Persons whose pride has restrained them from making their destitution known, the police say, are breaking down under the long strain and are asking for assistance. The persons who are now asking for help are in the most desperate circumstances, said Si Mayor, secretary of police, as he sorted a stack of several hundred reports of destitution. We have already today assisted over 200 cases. The applications for fuel are decreasing somewhat, but the list of those suffering from hunger is increasing if anything."

From the same summary it appears that county officials can get coal at last year's prices, or even at a lower price:

"While the private citizen, the manufacturer, and the large consumer of coal are paying between two and three times the amount they paid last year for coal, William McLaren, county superintendent of public service, yesterday issued a statement showing that the county is not spending so much for coal as last year."

The explanation of this unexpected difference in favor of Cook county would seem to be competition among large dealers in coal to secure the advantage, the prestige, of supplying the county institutions with fuel. It is not because of previous contract, since the fact is notorious that contractors have uniformly refused to fill contracts made before the late unprecedented rise in prices.

Comment seems useless in a case like this.

M. H.

Socialism and Individualism.

I think that R. B. Kerr, in his article entitled "An Unconscious Socialist," is entirely too optimistic as to the degree of change of opinions which has taken place in the Socialistic ranks. I have no doubt that the more intelligent of the leaders of Socialism recognize the need of making large concessions to Individualism, but I do not believe that they represent Socialism any more than the Unitarians represent orthodox Christianity.

I judge so from what I read in Socialistic literature, and from conversations with such socialists as I come in contact with. As to literature, the last book I read is *Le Regime Socialiste*, by Renard, one of the leaders of Socialism in France. While M. Renard recognizes the need of respecting individuality

in politics, his economic program is destructive of all economic individuality, and after reading my book, "In Brighter Climes," where I represent exactly the ideas expressed in my former article, he wrote me that it was good enough as far as it went, but that it did not go far enough. And as to my Socialistic friends, I have yet to find one who realizes that the orthodox Socialistic program will in any way curtail personal liberty.

A short explanation of what will be the social institutions towards which we are unconsciously tending, will help your readers to clearly understand my position, and the motives which guide me in my reform work.

I think that in a century or two—more or less—society will have abolished private capitalism, and replaced it by public ownership of the enterprises which require large capital; the nation, states and cities each taking charge of those enterprises which they are severally best qualified to manage. This transfer from the private capitalist to the public, will come in answer to a demand for better economic organization.

But concurrently with this transfer, there will be a demand for more individual independence, which will find its best expression by the organization of communities founded upon the individualistic plan. Within these communities, the sex ownership of the present marriage could not exist, and there would be no enforcement of rules, as a condition of their success will be, that each individual shall have attained that degree of development where he can be allowed to be a law unto himself, without endangering the welfare of the community.

In these communities, some of the dreams of the orthodox Socialists will be realized. There will be no wages, no money, no rent, no profit, no inheritance, no widowhood, no orphans, for in them the communistic motto: "From each according to his ability, to all according to their needs," will find its full expression. And in these same communities, some of the dreams of the Philosophical Anarchists will be realized. They will be purely voluntary associations, from which any one can secede whenever they choose; there will be the largest amount of personal independence for each individual, all being trusted to engage in such work as may be needed, selecting that which each feels he is best qualified to do, there will be no enforced family ties, the whole community being a large family, giving full play to a wide range of attractions.

Besides helping the realization of social desires, these communities will offer other special advantages, such as economy in protection, favorable conditions of distribution, special facilities for the bringing up of children, taking care of the sick and promoting social enjoyments.

On account of the advantages, I feel confident that such communities will eventually be organized, but I also believe that many trials will be made, and many years will pass before they can be a success, because, unlike most reformers, I do not believe that any advance in social progress can be made until a sufficient number of persons have attained the needed development of character. The material for successful communism does not exist at this time, and I claim that the best reform work is done, not by preaching new social doctrines, but by teaching the individuals what is the improvement of character they need, before they can have better social institutions.

ALBERT CHAVANNES.

VARIOUS VOICES.

J. V. Carter, Durant, I. T.:—I enclose \$1.00 on my subscription and 25 cents for which please send Lucifer to my sister. I want to say that "Karezza" is truly worth its weight in gold. Please direct me to some one of whom I can learn all about Home, Wash.

Laura H. Earle, Phila., Pa.:—I thought No. 945 a particularly good one—what Mr. Harman has to say on the present drift of our country toward imperialism being the sort of thing that is much needed, as is also what he says about the detestable Comstock and his detestable society.

Thomas J. Mullen:—If you have not already seen the enclosed statements by Mrs. Walling you will find them interesting. The fact that the article was written by the wife of a clergyman should lend encouragement to all who are engaged in publishing Lucifer. It shows that the good work is being helped by those without the pale of the influence wielded by Lucifer. To me it proves that the work carried on by Lucifer is all right, because others differently environed are teaching the same truths.

Chas. L. Gorvan, Home, Wash.:—Why is it that some people who come here can hardly wait until they are landed from our float before they indite some laudatory words about us and send them to Lucifer or some other paper, for publication, and before they have been here three months regret having penned them? It seems to me they ought to wait until they have been here some time, and have become well acquainted with the people, before they either praise or criticise them. It was refreshing to have one (J. J. Lason) come here and criticise us, even though he had been with us but such a short time; but I don't think he had time to investigate the causes that led up to the acts which he criticised—merely acts of self-defense. Friends, stay with us awhile at least before you either praise or criticise the people of Home. Such gush as some people indulge in before they have been here more than a day is not pleasing to me nor to others. Home is the best place I have ever lived in, and I have been here five years. Notwithstanding our persecutions the Home village continues to grow in every way. If some who visited us several years ago were to drop in now they would see a great difference in the appearance of the place.

Celia B. Whitehead, Denver, Colo.:—R. B. Kerr says he is sorry I was shocked at his fable of Mrs. Grundy. Let him be more sorry. I was not shocked but worse—nauseated.

He intimates that I read something into his fable that was not there when he says "she assumes that I mean to compare 'eating jam' with 'the use of the organs of human creation.'"

Let me quote a few sentences and see whether they can possibly be "assumed" to mean anything else than what I "assumed" they meant: "The pleasure which more than all others shocked Mrs. Grundy was that of eating jam." "In private she often admitted that the jam rule was only suitable for girls, and she had no objection to the boys having jam if it were not too openly licensed." Read the fable clear through, Mr. Kerr, and admit like a man that your meaning is so plain that "a wayfaring man though a fool could not err therein." I do not like to be accused of "assuming" things. Nor do I consider it "blasphemous" to compare the use of the sexual organs to eating; but there are ways and ways of talking about eating and about sexual connection. Some are delicate, serious and beautiful, and some are simply disgusting.

Mr. Kerr would have "Nature take her course." If one has the nature of a cat and would bring offspring into the world with no thought or care as to the consequence I think some other part of nature—reason, for instance—should take its course. And please notice, here, that nothing can possibly be more contrary to "nature's taking her course" than preventives of conception.

"If women were free" . . . they would "choose a new man for each occasion" on which they desired to become mothers. It seems to me possible, even extremely probable, that the men who would make the best fathers would object to being "chosen" in that way. The sort of man who inquired for "the tooth brush that belongs to the boat" might not. (I beg the reader's pardon for treating the subject in so indelicate a manner, but I found it impossible to touch Mr. Kerr's ideas in any other way.)

Lastly, I am not now and never have been an Alphite, though persistently called that in Dr. Foote's "Health Monthly" for which I used to write.

I wish Mr. Kerr would kindly explain his "system" under

which "sexuality would be a beautiful little stream flowing through the garden of love." That sounds quite pretty. I would have surplus sexuality in man transmuted into fraternal love, of which there is a crying need.

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